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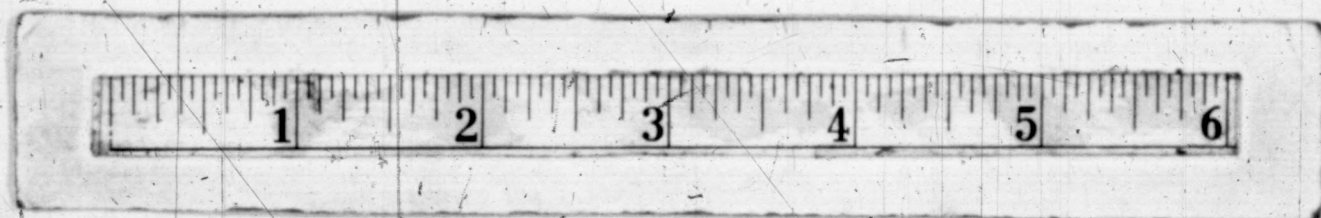
SOUTHERN BAPTIST CONVENTION

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THE BAPTIST RECORD.

OLD SERIES VOL. XXXVI.

JACKSON, MISSISSIPPI, JAN. 4, 1912.

NEW SERIES, VOL. XIV. NO. 1.

Dr. Barton Will Resign.

To Record Readers:

On last Sunday morning I announced to my good people of West Point that I would present my resignation as pastor to the conference of the church which will meet next Sunday morning. This is not because of any factional troubles in the church or opposition to the pastor. If there is any member who desired the resignation the knowledge of such desire has not come to me. But for years my heart has longed for a trip to the East to visit the land where our Lord lived and labored, and the approaching spring seems as good a time as any for such a trip. I did not care to ask the church to be under obligations to me, or wish to be under obligations to them. So it seemed wise to resign that they might be free to call another to take up the work and that my mind might be free to go on my way and to plan other work when I shall desire it.

The work here has prospered in several ways. It seems no exaggeration to say—others being judges—that the church has been more harmonious during the last three years than ever before in its history. A goodly number of members have joined, but we have lost many by removals from the city, some by death and quite a good many by erasure when revising the roll.

The contributions to benevolence during the three years have aggregated about ten thousand dollars while the grand total of contributions to missions, home expenses, and all causes will total probably twenty-one or twenty-two thousand dollars.

I expect to sail with a small private party of two or four persons, for Palestine sometime in March and will return about the first to the middle of June in time for the revival meeting season.

My heart is warm with love for the editor and all the readers of The Record. These have been three delightful years in "Ole Miss" and I shall be ready to take up work again in the good old State in a few months if the Lord shall indicate that as His will.

Yours in Him,
L. E. Barton.

A Word of Appreciation.

As one of the South Mississippi pastors, I want to express my personal esteem and appreciation of Brother W. H. Morgan, the new pastor at Brookhaven and with real pleasure extend to him the glad hand of fraternal welcome to this section of the State. I learned to know and love Brother Morgan as a fellow student in the Seminary and have ever since regarded him highly for his own intrinsic worth as well as for his work's sake. He has labored very ef-

ficiently in the Delta and has only recently returned from a visit and study of Palestine and Bible lands. So he comes with splendid training and valuable experience to the Brookhaven pastorate.

A joyous welcome to you, Brother Morgan! Heaven's blessings be yours, and may spiritual power and prosperity make this indeed a glad New Year for this new pastor and his people.

Cordially and fraternally,
J. Wesley Dickens.
Crystal Springs, Miss., Jan. 1, 1912.

A Loyal Layman.

By J. L. Johnson, Jr.

Below will be found a letter from a member of the Layman's Executive Committee. I pray that we may catch the spirit which animated this layman to turn at the beginning of the New Year to the Lord's work instead of brooding over the troubles and misfortunes of the year which has gone.

Dublin, Miss., Dec. 29, 1911.
Prof. J. L. Johnson, Jr.,
Clinton, Miss.

Dear Brother Johnson:

I have just had the misfortune of losing my entire stock of goods by fire which was only partially covered by insurance but I want to begin to plan my layman's work for 1912. I am very sorry I could not be with the committee at Jackson, but was impossible at that time.

Please send me plans made by the committee and what territory you want me to work in. You had better mail it to Durant as I might not be here.

Hope we may be able to do more this year than ever before.

Sincerely,
Jesse E. Sweaney.

Resolution of Appreciation.

Whereas, the services of Brother P. A. Haman, as pastor of Mt. Pisgah church ends today, and believing that his pastorate among us for a period of fifteen years has been blessed by the Lord in directing the lost to Christ the Savior; and in feeding the flock of the Lord; and also in imparting to all alike the pure doctrine of the Word, and feeling quite sure that we will never be able to secure another pastor who will serve us more faithfully, or that will endear himself in the hearts of our people more completely; therefore,

Resolved, that we are made to feel very sad at parting with Brother Haman as our pastor; and it was only the thought that it might be to the best interest of the church to change pastors, that prompted us to accept his resignation; and we most heartily recommend this safe man of God to any

church who may be in need of a pastor.

Resolved, that a copy of these resolutions be sent to Brother Haman, and also to The Baptist Record for publication.

Done in conference Dec. 31, 1911.

M. L. Oswalt, Moderator pro tem,
W. H. Bell, Church Clerk.

From Louisiana.

There are several Mississippians in Louisiana. I think the majority of them are making good. My old college mate and friend, B. F. Wallace, is at Bunkie, one of the most substantial towns in the State. He has a full time work in his Bunkie pastorate and all the people are highly pleased with him. I had the pleasure of being in his home sometime since for about three days. It was one of the green spots in my life, so pleasantly passed the time. He and his consecrated wife are quite an addition to the cause in Louisiana, and are identified with our progressive work.

This makes my second year at Mansfield. This is one of the booming towns in the State. We now have the town supplied with natural gas, and thousands of dollars are being expended in boring for oil with bright prospects. The Baptist cause here is richly prosperous. We will enter in two or three weeks our new \$20,000 church building. And what sounds good to me is, we will enter it free of debt. Perhaps some of you remember seeing a cut of it in The Baptist Record of last spring. Well, she's a splendid reality of which the church has dreamed for ten years. I wish to say more about it when it is entirely completed.

In addition to building the house for our own congregation, we built a splendid mission church house in South Mansfield, at a cost of something like a thousand dollars. They now have a pastor for half time, and are doing a good work. I rejoice in the progress of the work. To Brother I. E. Riemer, of Oxford, Miss., is due much credit for whatever of progress in a special way the church has made since. Through his organizing ability, the work was put on a firm basis of operation. He is one of the Lord's master builders.

I rejoice to see the good work being done in my native state. God bless you all. Let us all pray for 1912 to be the greatest year in the history of the world.

F. N. Butler.
First Baptist Church, Mansfield, La.

Don't let any man think he is going to overcome his enemies without putting forth his strength and God's power. When God and man work together, then it is that there is going to be victory.

The Cry of Fate.

(Thoughts suggested after reading Edwin Markham's "Virgilia.")

Ah, fair was the pathway that joy was claiming

For you and your treasured one to tread;
And the lilies of love with their smiles of promise,

O'er the "sunbright way" were spread.

No sorrow nor sigh in your life was brooding;

And bright with love were the joy-filled days;

But the Cry of Fate, that is ever calling,
Brought "parting of the ways."

There, in the glow of the glad day's splendor,

A life long wound to your heart there came,

When you from your angel of dreams were severed,

And sorrow was yours to claim.

From the sunniness of "heartbreak hill" there echoed

A voice in that hour to still your grief;
And while of your fate you were sadly dreaming

It whispered that "life is brief."

That voice—it stilled your heart's deep sorrow,

And so it has done since Time's great birth;
It comes as a balm of surest healing
To the wounded hearts of earth.

It bade you forget the great wounds given,

And spoke to your soul of a higher love;
And pointed your feet to the ways of duty,

Where you as a worker, brave would prove.

It scorned not the memories sweet you were guarding,

For they of your life were a sacred part;
Ah, cruel is Fate, yet she leaves to our keeping

The treasures of the heart.

For they are the soul's true, trusted leaders,

As angels of peace they did safely guide
Your feet where the ocean's songs are ringing,

Where ships on the dashing billows ride.

There, by the dreamy shores of ocean,
You thought your sacred grief to tell

And there alone with your memories golden,

The notes of a sweet song fell.

The song—it was an echo of matchless beauty,

That sang of the glory of the sea;
And told how the Cry of Fate had blighted

The dream that cannot be.

Pure was the song of the heart's true passions

'Twas praised by the world's great hurried throng—

A soothing lyric of tender sorrow,
For grief is the soul of song.

Had you in Gethsemane's Garden not wandered,

Perchance the song would have been unsung,

Oft songs that ring with a cadence thrilling,

Have come from hearts with anguish wrung.

Had the dream of your life found its fruition,

If Fate's cruel cry you had not known,
You might have thoughtless passed life's sorrows,

And heedless of its needs have grown.

Now, that your heart has tasted sorrow,
The griefs of a great old world you bear,

'Tis a true heart song you're sweetly singing

To drive away despair.

Life, with its sorrows, is ever bringing
The pangs of pain to some trusting soul;

The sting of regret—with the past it lingers,

Beyond Fate's reach is a blissful goal.

Somewhere there's a land of a ceaseless pleasure,

That souls will gain when their sorrows cease;

With joy they will chant in a blended chorus

"The songs of eternal peace."

—Ada Christine Lightsey.

Daleville, Miss.

Which Is the Sabbath Day?

The subject under consideration has given some thought during the past few months in and around the vicinity of Jackson, and I have concluded to write a short article on that subject if I am allowed space in your valuable paper. Then to the law and testimony. Matt. 21:62 says: "Now the next day that followed the day of preparation the chief priests and Pharisees came together to Pilate, saying: sir, we remember that that deceiver said while he was alive, after three days I will rise again." Now the day that followed the preparation day evidently was the day that was celebrated as the Sabbath Day under the Jewish law. Matt. 28:1. "In the end of the Sabbath as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre, and when they got there they found the sepulchre empty." The question arises: What day did he rise from the dead? It was the Sabbath. Mark 16:1 says: "When the Sabbath was passed Mary Magdalene, and Mary, the mother of James, and Salome had brought sweet spices that they might come and anoint Him, and very early in the morning the first day of the week, they

came unto the sepulchre at the rising of the sun." Luke 23:54-56, "and that day was the preparation and the Sabbath drew on, and the women also which came with Him from Galilee followed after and beheld the sepulchre and how His body was laid, and they returned and prepared spices and ointments and rested on the Sabbath Day according to the commandment." Luke 24:1, "Now upon the first day of the week, very early in the morning they came unto the sepulchre bringing the spices which they had prepared and certain others with them." Now, according to the testimony of the three evangelists referred to the Savior was evidently crucified and buried on Friday which is the day before the preparation day. It was so under the Jewish economy, and it is so today. And that being the case Christ evidently was resurrected on Sunday or the Sabbath which was the third day after the crucifixion. Well, if that be so, why is the Sabbath called the first day of the week? It is called thus in honor to the resurrection of Christ. The name of the day was never changed, but the number; in other words, we celebrate the same day of the week for the Sabbath that was kept under the Jewish law. Hence it is well said by the poet in that sacred song which we have often sung: "For our Lord deserves the first Of our service and the best."

Respectfully,

A. A. Powell.

Resolutions.

Thomastown Baptist church met on the 16th day of December, 1911, and after an appropriate talk by Pastor H. M. Whitten, a committee was appointed to draft resolutions of respect to Brother Whitten who is now closing a pastoral charge of twelve long years.

Resolved, That inasmuch as Brother Whitten, our faithful and efficient pastor has seen fit to change his field of labor, it is with sincere regret and sadness that we give him up.

Resolved, That in him we recognize an able and faithful minister of the gospel who stands for the truth as revealed in God's Word and will be found on the right side of every moral question and condemning the wrong most forcibly.

Resolved, That we commend him for his orderly walk and Godly conversation.

Resolved, That it is our heart's desire and prayer that he and his excellent family may be appreciated by those with whom their lots may be cast and he may do a great work for the honor and glory of God.

Resolved, That a copy of these resolutions be spread on the minutes and a copy be sent Brother Whitten and a copy be sent to The Baptist Record for publication.

S. A. Myrick,

B. C. Blailock,

S. L. Stanton,

Committee.

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A Goodly Heritage.

The father in the family was said to be sick unto death. The mother and children were sorely distressed. The family was not rich in this world's goods, but parents and children, all, were rich in faith, rich in the wealth which faith gives. The three boys at home, six, twelve and eighteen years of age, had a conference in the parlor with closed doors. They called in an older sister and asked her judgment about their decision. It was this: "We need not be disturbed. Father has been faithful and true, and is ready to depart without fear or trembling, when the Master calls. There are two brothers away from home doing well and parental affection glows in their souls. The oldest boy at home is making ten dollars a week. The younger than he is going to school and is making five dollars per week." The youngest one cried out, "I cannot make any money yet, but I can help around the house." All agreed that mother knew "how to manage, and could make a dollar go as far as any boy's mother. Why should we be dismayed? If five boys cannot take care of two such women as mother and sister, they should not tell whose sons they are." The older sister said that the decision was noble and wise. It was told to the father and he was comforted beyond expression. He recovered and abides the joy and strength of the family.

Such children are an heritage of the Lord—"happy is the man that hath his quiver full of them."—Ps. 127:3-5. Yes, a quiver is a case for carrying weapons of war, and many children would be a protection in conflict. But there are other battles besides those in which men slay one another. There are battles in which men patiently endure unto noble and abundant lives, an honor unto themselves and a blessing unto the world. These children are fighting such battles.

Blessed children! Happy parents!

H. F. S.

A Reply to "J. A. H."

Dear Brother:

Please pardon me for again asking an intrusion upon your columns, but in justice to fair play I desire to say a few words in reply to the one of "J. A. H." in The Record of the 7th, inst., which I consider exceeding unfair and certainly very unkind. I wish to be distinctly understood at the offset as having no words of vituperation and abuse to say in reply, no caustic criticisms to offer, but rather to speak soberly and in a spirit of fairness, with due regard for the brother's feelings and as becometh a professed follower of the lowly Nazarene.

I greatly fear that "J. A. H." has allowed prejudice to creep into his heart, producing a blindness and rendering him wholly unfit to properly judge those who differ with him in matters of church doctrine or to properly appreciate the meaning of others not of his faith and order, an incompetent witness, if you please. I am aware that a

great many of us, at times are blinded with prejudice. These things ought not to be.

Most readily do I plead guilty to the charge of being a "little fellow" (and there are others)—not large in point of size, of medium weight and whose grey matter is far from weighty. Am unable to boast of scholarship, know nothing concerning theology, assume no self-designated degrees in referring to others, but am able to sail under my name in full!

'Twas amusing in the extreme to be classed with the "weak brethren"—an accusation insofar as I am concerned is true, but am rather curious to know in what sense he uses the term in referring to the church of which I am a member! Certainly not from a numerical standpoint, neither from a standpoint of intelligence, and insofar as the matters of church doctrine are concerned, I am of the opinion that the "pros" and "cons" are very near equally divided.

As to the preaching ability of Dr. Smylie ("Bro." Smylie sounds better), will say that the matter resolves itself into a question of self opinion and not unlike "J. A. H." I shall continue to reserve this right, based upon the testimony of creditable witnesses. Be it enough when I say again that the Methodist church is perfectly satisfied with the transaction and so far as I am able to ascertain (quite contrary to that expressed by "J. A. H." but I know a few things), no argument or undue persuasion were brought to bear upon the brother in an effort to retain him within our fold, the church considering it immaterial. "J. A. H." labors under a very erroneous impression in thinking for a single moment that the Methodist church or "Mr." Thompson is following the brother with the "serpent's tooth of depreciation and defamation." The bitter attack on the church in his original letter was the thing that prompted me in replying and, too, a letter of appreciation for services, such as he says was his, I cannot conceive of the need of saying such uncharitable things. I am quite certain that no mention of the brother's leaving our ministry has ever been made in our official church paper (New Orleans Christian Advocate). For the enlightenment of "J. A. H." will say that whenever a minister decides to leave our fold for another because of being disgruntled concerning an appointment, or from the scarcely probable reason of a change of views in church doctrine, it is the custom to wish him a hearty Godspeed and say but little about it. It is further the custom whenever a minister comes to us from another fold NOT to announce it by the loud blowing of horns, the sounding of trumpets or to the devoting of from one-quarter to a full column in the official church paper!

That which seems such a "palpable religious and doctrinal error" on the part of "J. A. H." is not so obvious to an equal number of people in the known world, I am happy to say. Inasmuch as he reserves an opinion in reference to the preaching ability of Bro. Smylie and advises the "little fellow to bear in mind that other people may

be judges of preaching as well as he or any of his nomadic squatters—likewise I say to "J. A. H." (no nomadic squatters, please) that still other people may be judges as to what constitutes palpable religious and doctrinal error.

I hold in my possession a letter from a prominent Baptist minister in which he expresses appreciation of what I said in reply to "J. A. H." and further added that he wanted me to know it.

In conclusion, I wish to be understood as holding in love all true followers of the blessed Christ, call them by what name you please. I number among my staunchest friends members of the Baptist church and those, too, who I believe are living the Christlike life. Again, I say, may Heaven's choicest blessings rest upon this branch of God's visible church, and may God bless and keep Brother "J. A. H." After a while when we gather around the Great White Throne, we will with one voice sing praises to Him who hath redeemed us throughout the ceaseless ages of eternity.

Fraternally,

F. H. Thompson, M. D.

Bogue Chitto, Miss.

Clinton, Miss., Dec. 26, 1911

Dear Record:

Please allow us space to thank our dear friends of Columbia for their Christmas gift, which was a \$10.00 check. Not only was the gift gladly received, but it seemed to bring with it an unlimited amount of love and good wishes; it was accompanied by a very kind and affectionate letter from the Sunday School Superintendent, Brother N. R. Drummond. God bless him and his noble band of Sunday School workers. He had 370 present at Sunday School on Christmas Sunday. Who can beat that for a small town?

W. A. Murray.

Clinton, Miss.

"Keep" Texts.

These "keep" texts are all in the Bible. Find them and learn them and so make them yours.

"Keep thy heart with all diligence; for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy Father's commandments."

"My son, keep sound wisdom and discretion."—Epworth Herald.

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New Year Thoughts.

The Baptist Record has pleasure in re-
producing from the Clarion-Ledger, edited
by Col. R. H. Henry, the following editorial
which it heartily endorses. Indeed, it is
so timely, so strong, and so chaste, that it
deserves not only a wide reading, but is
worthy of a place in the scrap-book of ev-
ery home.

"Emerson tells us that good intention
clothes itself with power; and Goethe says
that he who is firm and resolute in will
power moulds the world to himself.

"Therefore, as we enter upon the duties
of the blessed New Year let us remember
that it shall be to us, individually and col-
lectively, largely what we make it.

"Good deeds—the dispelling of gloom by
the scattering of sunbeams—are the best
asset a man can possess. This is true of all
vocations of life. By helping others we
help ourselves. Besides, what greater
pleasure than in giving happiness to our
fellow man trudging footsore and weary
through this vale of tears? Even a kind
word may lift him from despair to hope.

"Do not lean on luck. Philosophers say
there is no such thing as luck; that luck is
a fancy name for always being at our duty
and therefore sure to be ready when the op-
portunity we create presents itself.

Shun the wine cup. "Temperance,"
said Franklin, "puts wood on the fire, meal
in the barrel, flour in the tub, money in the
purse, credit in the country, contentment in
the house, clothes on the children, vigor in
the body, intelligence in the brain and spirit
in the whole constitution." The Japanese
say: "A man takes a drink, then the

drink takes a drink, and the next drink
takes the man."

There are several kinds of honesty. Most
men are honest in dollars and cents, but,
unfortunately, there are many men who are
dishonest in speech and thought.

"Avoid the tattler and the scandal-mong-
er. According to the classics no one tells
a tale of scandal except to him who loves
to hear it, and the detracting tongue should
be rebuked and checked by the prompt
frown of displeasure. The ear should not
be made the grave of another's good name.

"Teach gentleness. In thy right hand
carry gentle peace to silence envious tongues.
Gentleness is strength. Moreover a soft
answer turneth away wrath. Rejoice in the
prosperity of your neighbor. By so doing
you partake of it.

"Covetousness and envy are ugly words.
"The covetous person lives as if the world
were made altogether for him, and not he
for the world; to take everything and part
with nothing."

"We are told that envy, like the worm,
never runs but to the fairest fruit; like the
cunning bloodhound it singles out the fat-
test deer in the flock. "Abraham's riches
were the Phillistines envy and Jacob's bless-
ings had Esau's hatred."

"Horace says that the envious man grows
lean at the success of his neighbor, and Col-
ton informs us that envy is surrounded on
all sides by the brightness of another's
prosperity, like the scorpion confined with-
in a circle of fire, will sting itself to death.

"Courtesy is the flower of social life. The
small courtesies sweeten life; the greater en-
oble it.

"Reprobate the society of the vulgar. Sit
not under the voice of him who peddles
obscene anecdotes. For the man who ha-
bitually does this, especially in the pres-
ence of youth, may be conservatively char-
acterized as a white-bearded Satan, a verita-
ble Falstaff.

"John Wesley in a sermon in 1772 said
that cleanliness was indeed next to godli-
ness. This doubtless applied not only to
speech but to apparel, which oft proclaims
the man.

"Honor womanhood. Write this upon
the tablets of your memory. 'Next to God
we are indebted to woman, first for life it-
self, and then for making it worth living.'

"The New Year is upon us. It is ours.
What shall we do with it? Shall not each
of us, old and young, man and woman, so
live as to strive to make the world better?
Better morally and materially. Better to-
day than yesterday? Better tomorrow than
today? Life is uncertain. Death is cer-
tain. 'All that tread the globe are but a
handful to the tribes that slumber in its
bosom.'"

Dr. H. A. Sumrell, who has been pastor
of the First Baptist church, Shreveport, La.,
for many years, resigning just recently, left
the walks of men on Sunday night, Decem-
ber 17th. He was a useful man, having
done much for the First church, and will be
greatly missed.

Foreign Missionaries.

The Foreign Mission Board has employed
as the New Year opens, 142 missionaries in
China, of whom 17 are now in this country;
11 in Africa, of whom 4 are now in this
country; 6 in Italy; 44 in Brazil, of whom
10 are in this country; 34 in Mexico, of
whom 4 are now in this country; 18 in Ja-
pan; 16 in Argentina, of whom 4 are in this
country. The Board has employed 273, of
whom 39 are in the home land, leaving ac-
tually on the field 234. Southern Baptist
churches are asked to raise \$600,000 this
conventional year for foreign missions, of
which \$138,322 have been raised, a little
over one-fourth of the amount. Of the above
amount, Mississippi is asked to raise \$38,-
000. We have raised to date \$5,499, or less
than one-sixth of our apportionment. As
we turn into the New Year to face the rav-
ages of the boll weevil, it behooves us to be
prayerful, earnest and persistent in press-
ing the claims of worldwide evangelism.

A Picture of Heathenism.

Paint a starless sky; hang your picture
with night; drape the mountains with long,
far-reaching vistas of darkness; hang the
curtains deep along every shore and land-
scape; darken all the past; let the future
be draped in deeper and yet deeper night;
fill the awful gloom with hungry, sad-faced
men and sorrow-driven women and children;
it is the heathen world, the people seen in
vision by the prophet, who sit in the region
of death, to whom no light has come, sitting
there still, through the long, long night,
waiting and watching for the morning.—
Bishop Foster.

The new Baptist church house at Hous-
ton was dedicated on last Lord's Day. A
rather elaborate program had been prepar-
ed, lasting from 9:45 a. m., until 12 mid-
night. The dedication sermon was preach-
ed at 11 a. m., by Rev. E. E. Thornton. At
7 p. m., Rev. R. A. Cooper preached, and all
the intervening hours were filled full. Pas-
tor Riley conducted the consecration ser-
vice from 11:45 p. m., to midnight. It was
pronounced a great day.

Pastor W. A. Hewitt, and the First
church, Columbus, are preparing for a re-
vival meeting, beginning January 14th. C.
A. Ridley, pastor of the First Baptist church,
Beaumont, Texas, will assist.

Rev. W. F. Jeffries, of Clinton, has been
called to the church at Pheba, and it is hop-
ed that he will accept.

Pastor W. A. Jordan and the Starkville
saints are anticipating a series of evangel-
istic meetings the latter part of January.

Rev. E. J. Hill is installed as pastor of the
Shuqualak saints. A good pastor and good
people have met.

Rev. J. H. Newton, after four years of
good service has resigned as pastor of the
Second church, Columbus.

Pastor L. E. Barton and his church at
West Point have just passed through a re-
vival meeting. They were ably assisted by
Dr. R. W. Hooker.

The church at Brooksville has remodeled
their house of worship at a cost of about
\$3,500.00. It is a gem. The church has
a wise and faithful pastor in Brother W. G.
Mahaffy.

The friends of Dr. Henry L. Whitfield,
President of the Industrial Institute & Col-
lege, are rejoicing that he was recently
elected as President of the Southern Edu-
cational Association. Brother Whitfield is
one of the most efficient deacons of the
First Baptist church, Columbus.

Rev. J. G. Austin was ordained to the
gospel ministry last Lord's Day evening.
Rev. W. M. Reese preaching the ordination
by the Clinton Baptist church, Rev. W. M.
Reese preaching the ordination sermon. It
was pronounced by those who heard it a fine
sermon.

Our Annual Announcement.

We are revising our complimentary mail-
ing list for the New Year. Among those
who have been receiving complimentary
copies of The Baptist Record are ten for-
eign missionaries, who went out from Mis-
sissippi. The postage is \$1.04 a year to
each one. We give the paper free and on-
ly ask that friends throughout the State
will send us money enough to pay the post-
age, which will be \$10.40. If we do not
receive the postage by January 31, 1912,
these names will have to be dropped. Could
not some big-souled brother or sister just
send this amount right along and have the
matter over with? We wait to see. The
postage on paper to our foreign mission-
aries has been paid annually in this way,
and we are sure it will continue as in the
past.

Sunday School Helps.

We have just received a large supply of
Sunday School helps. The most widely used
commentary on the Sunday School lessons
is Peloubet's Select Notes. They have stood
the test for more than a quarter of a cen-
tury, and are growing in favor with the peo-
ple. We herewith append a list of Sunday
School helps with prices postpaid:

1. Peloubet's Select Notes, \$1.10.
2. Tarbell's Teachers' Guide, \$1.10.
3. Arnold's Practical Commentary, 75c.
4. The Teacher Training Course, consisting of eight books:
5. 1. Convention Normal Manual, boards, 50c; paper, 35c.
6. 2. The Graded Sunday School, 50c.
7. 3. After the Primary, What? 50c.
8. 4. Sunday School Teaching, 50c.
9. 5. The Pastor and Teacher Training, 50c.
10. 6. The Doctrines of Our Faith 50c.
11. 7. McClear's O. T. History, 50c.
12. 8. McClear's N. T. History, 50c.

Questions are sent with all these books.

Amendment to the Charter of Great Delta Mortgage, Loan and Guaranty Company.

Resolved, 1. That section 3 of the char-
ter of this corporation be and the same here-
by is amended so as to read:

"The domicile is in Hinds County, Mis-
sissippi, in or near the City of Jackson."

2. That the foregoing amendment be pub-
lished and presented for approval as pro-
vided by law.

I, Robert B. Ricketts, Secretary of the
Great Delta Mortgage, Loan and Guaranty
Company, do hereby certify that the fore-
going resolution was duly adopted at a meet-
ing of the stockholders of the said corpo-
ration held December 5, 1911, at which said
meeting a majority of the stock was repre-
sented either by the stockholders in person
or by their duly authorized proxies, and of
which meeting each stockholder had legal
notice.

Witness my hand and the seal of the said
corporation, this December 19th, 1911.

[SEAL] ROBERT B. RICKETTS,
Secretary.

Resolutions.

Whereas, Brother Homer H. Webb has
this day severed his relations as pastor of
the Belzoni Baptist church to take charge
of the 5th avenue church, Hattiesburg, Miss.,

And, whereas, he has served our church
for the past thirteen months most satis-
factorily, ably, and consecratedly, endearing
himself, his consecrated wife and boy to us
by their zeal, leadership and devotion;

Therefore, be it resolved, that we hereby
express our sincere regrets at their early
departure, our high appreciation of the val-
uable work in our church and we commend
them most unreservedly, earnestly and
prayerfully to all Christians and especially
to those in their field at Hattiesburg.

Our prayers will be continued for them
that their work may be greatly blessed of
the Lord.

And that the foregoing be spread upon the
minutes of our church, a copy thereof be
presented to our retiring pastor, and a copy
thereof be furnished to The Baptist Record
for publication.

Ordered in church conference on this the
24th day of December, 1911.

T. E. Mortimer, Clerk.

Uses of the Bible.

The Bible is not only a wonderful book
in itself, but it is also wonderful in respects
to the results of the uses of it by various
classes of people. Many a result has come
from the reading of the Bible, especially cer-
tain portions, which has been an amazement
to all who knew of it. The editor of The
Canadian Baptist says:

"We have read of some men in China who
have been drawn to the Scriptures because
of the genealogies in Chronicles, and in Mat-
thew and Luke."

Then he says that "The Bible in the
World" gives an instance which has refer-
ence to the books of Ecclesiastes and Prov-
erbs, as follows: "A French trader in

Senegambia, although an agnostic, secured a
copy of the Bible in order by it to teach
his children sound morality. He began at
once to read the Old Testament. When he
came to Ecclesiastes he was greatly inter-
ested in it, and read it again and again, and
to that book he attributes his being brought
to God. When he came to the book of
Proverbs his experience was similar. To
these two books he owes the opening of the
door of interest for the whole Bible, and he
says that, without them and the epistles, he
fears that the gospel would remain for him
unattainable." I am wondering as to how
many readers I have who would imagine that
an unconverted person, if he were to read
either of these two books, would be led to
salvation by such reading. It is commonly
believed by Christians that a sinner must
look into the New Testament for light and
salvation. They say that, it is there the
gospel is to be found, and only there; but
God has shown us that even in Old Testa-
ment books, and among what is called very
"dry reading," there are truths which, if
accepted by true faith, will lead one to the
Lord of life. The Holy Spirit makes mar-
velous uses of the Bible. Canon Farrar, of
England, in a sermon preached many years
ago, told of a wicked young man who be-
came converted by hearing a sermon from
the text, "A living dog is better than a
dead lion." That text is in Eccles. 9:4.
We cannot spare any part of the Bible.

C. H. Wetherbe.

As soon as the holidays are over, our book-
keeper will begin sending out statements
to our subscribers who are in arrears or
whose time has expired. We beg that all
who possibly can will remit as soon as they
read this notice and save us the expense of
mailing out statements.

Address DAILY NEWS, Jackson, Miss.
DAILY NEWS, Jackson, Miss., from now un-
til close of Legislature, only
\$1.25

Send in your subscription now. This applies
to new subscribers by mail only.

Rev. G. H. Suttle is on his new field at
Stonewall. He will serve in connection
with Stonewall Union and Mont Rose.

"There's a song in the air,
There's a star in the sky,
There's a mother's sweet prayer,
And a baby's low cry.
And the star rains its fire,
While the beautiful sing,
For Bethlehem's manger
Cradles a King."

Life, like war, is a series of mistakes, and
he is not the best Christian nor the best gen-
eral who makes the fewest false steps. He
is the best who wins the most splendid vic-
tories by the retrieval of mistakes. For-
get mistakes; organize victory out of mis-
takes.—F. W. Robertson.

The Deadly Cigarette.

No. 2.

The cigarette is deadly because it is ruinous to the body of him who smokes it. The whole tendency of the cigarette evil is to arrest all development. I suppose this is the main reason why nearly all of the states now make it a misdemeanor to sell cigarettes to minors. A young man stepped into the office of a business man and asked him for employment. The man said: "But I do not employ young men who have the cigarette habit." The young man asked: "But how do you know that I smoke cigarettes?" "I haven't told you that I do." The man answered: "How would I know there was a packet in the room with me?" "Why," asked the young man, "do I smell bad?" "Yes, one of the first polluting effects of the deadly cigarette upon a young man is to make him smell bad. But as bad as his smell becomes, there are even more serious effects than that resulting to his body."

I saw this once which is purported to be the soliloquizing of a deadly cigarette: "I am no mathematician, to speak of, but I can add to a young man's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work; and I can discount all his chances for success."

The sad feature concerning the above little quotation is that it states an awful truth. I am no artist, but I venture to assert that I can come so nearly giving a correct picture of the physique of a cigarette fiend, that most anybody can recognize him when he meets him. His muscles are undeveloped and flabby; his skin is sallow; the white of his eyes is clouded; the surface of his eyes is glassy; he has a nervous, shambling walk; his finger-tips are stained with yellow; his breath is befouled; his teeth are yellow, and show no signs of intelligence (for there ought to be as much intelligence displayed in one's teeth as in his eyes); and he carries about with him an odor that is not only offensive to refined sensibilities, but even sickening.

A few years ago, when Spain tried to carry on a war with this country, one who had spent much of his time among the Spaniards said to me: "Spain can't fight. She is a nation of weaklings." I asked: "What is the matter with Spain?" He replied: "Cigarettes." Then he added: "Spain's people are inveterate cigarette smokers, and the habit has wrought physical suicide throughout the whole nation." His statement is correct. Why is it that the number of soldiers who died through disease in South Africa far surpassed the number who were killed? You will find part of a true answer to this question in the lamentable fact that most of them weakened their systems by the habitual use of the deadly cigarette.

I am told that in our schools and colleges careful observation has demonstrated that those who use tobacco in any form fall much

below the average of those in the same classes who do not use tobacco at all. Those who do not smoke gain in a four years' course, 24 per cent in weight over those who smoke; in height the gain averages 37 per cent; in size of chest the gain is 42 per cent. And these figures are not exceptional. They are the results of a law as unchangeable as were the laws of the Medes and Persians. The reason we do not take note of it everywhere is because no one has yet taken the pains to compile all the figures that abound everywhere.

Those who know whereof they speak do not hesitate to say that every time a boy, or young man, smokes a cigarette, he takes into his system absolute poison. A physician who wanted to know for sure if the deadly cigarette was as deadly as it is reputed to be, had one analyzed. The tobacco was found to be of the poorest quality, and strongly impregnated with opium besides, while the wrapper, warranted to be rice paper, proved to be common paper whitened with arsenic.

The opium is one of the ingredients which makes the cigarette habit so stubborn; the inferior quality of the tobacco makes the smoke more easily inhaled than is the smoke from stronger kinds of the weed; and the arsenic does the rest. And so there you are! The smoke is inhaled into the lungs, and the poisonous gases are communicated through the blood to every part of the body, and development stops exactly as it would should one pour poison upon a growing plant.

R. S. Gavin.

Huntsville, Ala.

State Mass Convention for Law Enforcement.

A great State Mass Convention of Prohibitionists and, indeed, of all other law abiding citizens of Mississippi has been called to meet in Jackson on Tuesday, January 9th, 1912.

Some of the purposes of the Convention are: To obtain the sentiment of the entire State as to the best laws for enforcing the prohibition statutes; to adopt the best method of defeating the present plan of the anti to submit Statewide prohibition to a popular vote at once; to seek amendments which the judiciary find are much needed; and to foster a sentiment which will prevent Mississippi from backsliding to local option.

The fines of convicted men are frequently paid by syndicated liquor money pooled outside this State. One convicted blind tiger pulled out his roll and said: "Here, Squire, is your fine and cash; it didn't cost me anything." Sometimes lawyers are paid by liquor money from outside this State. The blind tigers will run just as long as we will let them run, and no longer.

Hundreds of places in Mississippi are saying: "Help rid us of the blind tiger." Come to Jackson next Tuesday and hear how it is done. The Anti-Saloon League is non-partisan, non-factional, interdenominational, and has but three aims in view: (1) To help put saloons out of business; (2)

to help keep the State dry, and (3) to watch the enemy.

Liquor advocates have perfected their plans to submit this question to a vote of the people. Shall they do it? A crisis is on and should be met at once. They seem determined to do it. We are determined they shall not!

Addresses will be delivered morning, afternoon and evening by prominent jurists, legislators, State officials, business men, ministers, eloquent women, from every part of the State and representatives of two colleges.

TENTATIVE PROGRAM.

10:00 a. m.—Devotional. Organization. Appointment of Committees.

10:30 a. m.—Question: "Resolved that Prohibition in Mississippi Should Be by Statutory Legislation Rather Than by Popular Vote." Joint discussion by two students of Millsaps College and two from Mississippi College, one from each college on each side.

2:30 p. m.—Address: "What Prohibitory Laws Are Now Needed?" Report of Committee on Resolutions. Discussion. Address: "How to Keep Statewide Prohibition." "The Enemy's Present Foot-hold."

7:30 p. m.—Devotional.

7:45 p. m.—Popular Addresses.

All are invited to attend from every part of the State, who are anxious to see the anti-liquor laws and other moral laws enforced. Most of the railroads have made a special rate for this convention of one fare plus twenty-five cents for the round trip. The other roads have a fare of one and one-third for the round trip. It is a mass conference and everybody has a right to attend.

There is no better way to open the New Year than by attending this State Conference.

For the Advisory Committee or the Anti-Saloon League.

By G. W. Eichelberger,
State Superintendent.

Was He Misunderstood?

Any one who has never tried could preach so as to be understood, and so as not to be understood; but some of us who have made the effort, find that it is not quite so easy after all. Some time ago a visiting brother preached for my people, taking for his text, Rom. 3:23. "For there is no difference (distinction) for all have sinned and come short of the glory of God."

The brother said, "I want to call your attention to the fact that this text does not say that all are equally bad. It does not authorize the cynic to sneer at the idea of virtue, or unselfishness, or honesty being found in any one. It does not authorize anyone to say that selfishness is the ruling principle of human nature, and that if men or women are honest, or virtuous, or charitable, it is because it is to their interest to be so."

The Bible is not a cynical book; and yet it paints human nature in very black colors,

because it paints it as it is. It does not say that one man is as bad as another, or that all have committed sins of the deepest dye; but it does say that "All have sinned, and come short of the glory of God."

The text clearly teaches the fact of universal guilt—that there is sin in some destruction.

Paul's first efforts in these opening chapters of Romans is to show the need of a Savior. He first shows that the heathen are hopelessly lost, because they are all sinners. He then shows that the Jews, whom he knew so well, with all of their self-righteousness, their boast in the law, while they were transgressors of the law, needed a Savior. "For there is no difference; for all have sinned and come short of the glory of God."

"We have before proved both Jews and Gentiles that they are all under sin; as it is written, There is none righteous; no, not one."

In this respect the Jew has no real advantage over the Gentile; for both alike need a righteousness which is not their own; and to both it is offered on the same terms. It simply places all men upon a common platform, as sinners in the sight of God. I shall not attempt to prove that there is no difference, that all have sinned, for this the gree in all, sin enough to condemn, to desire to shew you how and why this is true." The brother then proceeded to show the many ways by which we may become transgressors, and why none of us have succeeded in keeping the whole law. That afternoon, as I visited among my members I found some of them raving like mad, saying that the preacher had taught that one was as good as another and that everybody alike was as bad as the worst. I tried to explain, but it was no use, the preacher had said, "There is no difference," and that was enough. If there is no difference why of course we are all bad alike, and all alike as bad as the worst.

The great offence of the gospel is that it teaches that we all need a righteousness which is not our own. When we speak of the depravity of human nature, of the fall of man, of universal guilt and sinfulness, some persons will charge us of taking low views of human nature; but they are Bible views at any rate. Paul shows that man is guilty, undone, lost; and that there is no merit in him, no good works of his own that will obtain salvation. It is all of grace. "Being justified freely by his grace through the redemption that is in Jesus Christ." "The Lord hath laid on him the iniquity of us all." It is thus that the sinner is looked upon as justified in God's sight. Thus God's righteousness is shown: "That he might be just and the justifier of him which believeth in Jesus."

Let us try to make it plain that every man needs a Savior, and that Jesus is the Savior that every man needs.

Fraternally,

A. J. Preston.

Tupelo, Miss., Dec. 28, 1911.

Bible Institute.

I hope the brethren will notice that our next Bible Institute in Hattiesburg will commence one week later than usual. It opens on Monday after the fourth Sunday in January which will be January 29. It is to close Friday night, thus running five days. I think this promises to be as helpful as any Institute we have had, if not more so.

I submit the program below which is subject to some minor changes:

SUNDAY, JANUARY 28.

Sermons by Rev. L. R. Scarborough, in charge of the chair of Evangelism in the Southwestern Theological Seminary, Fort Worth, Texas.

MONDAY MORNING.

1. A Call to the Ministry—J. P. Williams. Discussion.
2. A Study of Philippians and Colossians—R. A. Venable. (The week will be given to these two books.)

AFTERNOON.

1. R. A. Venable.
2. Evangelism and Power—L. R. Scarborough. (This will be his general subject through the week.)

NIGHT.

L. R. Scarborough.

TUESDAY MORNING.

1. Blackboard Analysis of a Sermon—J. B. Quinn.
Discussion and other analyses.
2. R. A. Venable.

AFTERNOON.

1. R. A. Venable.

2. L. A. Scarborough.

NIGHT.

L. R. Scarborough.

WEDNESDAY MORNING.

1. The Use of Illustrations—W. E. Farr.
Discussion.
2. R. A. Venable.

AFTERNOON.

1. R. A. Venable.

2. L. R. Scarborough.

NIGHT.

L. R. Scarborough.

THURSDAY MORNING.

1. The Best Way to Prepare a Sermon—W. H. Thompson. Discussion.
2. R. A. Venable.

AFTERNOON.

1. R. A. Venable.

2. L. R. Scarborough.

NIGHT.

L. R. Scarborough.

FRIDAY MORNING.

1. Ministerial Courtesy—H. C. Joyner.
Discussion.

2. R. A. Venable.

AFTERNOON.

1. R. A. Venable.

2. L. A. Scarborough.

NIGHT.

L. R. Scarborough.

We are anxious to entertain all of the brethren we can, but we promise this only to those who will write to us beforehand. The number of homes is limited, but we are especially desirous of giving free entertainment to those brethren least able to pay their

way. So drop me a card and I will try to provide a home for you.

Yours to serve the brethren,
I. P. Trotter.

The Charter of Incorporation of the Mississippi Baptist Hospital.

1. The corporate title of said company is Mississippi Baptist Hospital.
2. The names of the incorporators are: J. N. McMillin, postoffice, Jackson, Miss.; P. I. Lipsey, postoffice, Clinton, Miss.; W. A. Borum, postoffice, Jackson, Miss.; J. H. Price, postoffice, Magnolia, Miss.; Bryan Simmons, postoffice, Leaned, Miss.; J. C. Parker, postoffice, Jackson, Miss.; John E. Noble, postoffice, Jackson, Miss.; J. Percy Wall, postoffice, Jackson, Miss.; S. R. Whitten, postoffice, Jackson, Miss.; Z. D. Davis, postoffice, Jackson, Miss.; W. M. Burr, postoffice, Cleveland, Miss.; John S. McIntosh, postoffice, Mount Olive, Miss.
3. The domicile is at Jackson, Miss.
4. Amount of capital will be donated and it shall be a benevolent institution without dividend, and all earnings will be invested in betterments and improvements by the trustees.
5. The period of existence (not to exceed fifty years) is fifty years.
6. The purpose for which it is created is: To purchase or lease and own both real and personal property necessary for all its uses and purposes, and it may receive gifts and donations of money and of real and personal property. To build, construct, equip, maintain and carry on a hospital or hospitals for the treatment of persons suffering from physical ailments and diseases (except contagious diseases). It may keep, board, lodge all such persons, and may charge and collect fees and compensation from all such persons, and for all services rendered, and may do charitable work. The business of this corporation shall be managed by twelve trustees, or more, named from time to time by the Mississippi Baptist State Convention, but until their successors are named, the above named incorporators, together with such officers as they may elect, shall conduct and carry on its business. Said trustees may borrow money and hypothecate all the property of the corporation to secure the same.
During vacations of the Mississippi Baptist State Convention, the trustees may fill vacancies that may occur in this Board of Trustees.
7. The rights and powers that may be exercised by this corporation are those conferred by the provisions of Chapter 24, Mississippi Code, 1906, and all subsequent amendments thereto.

J. N. McMillin,
P. I. Lipsey,
W. A. Borum,
J. H. Price,
Bryan Simmons,
J. C. Parker,
John E. Noble,
J. Percy Wall,
Z. D. Davis,
S. R. Whitten,
W. M. Burr,
John S. McIntosh.

ACKNOWLEDGMENT.

State of Mississippi
County of Hinds
This day, personally appeared before me the undersigned authority, J. N. McMillin, W. A. Borum, Bryan Simmons, John E. Noble, Z. D. Davis, W. M. Burr, P. I. Lipsey, J. C. Parker, J. Percy Wall, John S. McIntosh, J. H. Price, incorporators of the corporation known as The Mississippi Baptist Hospital, who acknowledged that they signed and executed the above and foregoing articles of incorporation as their act and deed, on this the 7th day of December, 1911.

PERCY L. CLIFTON, Notary Public.
Commission expires Feb. 23, 1914.
State of Mississippi
County of Hinds

This day, personally appeared before me, the undersigned authority, S. R. Whitten, one of the incorporators of the corporation known as The Mississippi Baptist Hospital, who acknowledged that they signed and executed the above and foregoing articles of incorporation as their act and deed, on this the 11th day of December, 1911.

PERCY L. CLIFTON, Notary Public.
Commission expires Feb. 21, 1914.

There is a joy in the service of Christ that the world knows nothing of, and you never will until you taste it.

Marital Piety.

By Robert Stuart MacArthur.

Part I.

This is a striking and beautiful statement which is made in Luke 1:6: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," regarding Zacharias and his wife Elizabeth. Both husband and wife had significant names: Zacharias means "whom Jehovah remembers," and Elizabeth means "God's oath or worshiper." When the sacerdotal families became numerous, David divided them into twenty-four classes. Of course so large a number of priests could not officiate at one time at the Tabernacle or the Temple. It was, therefore, arranged that each course should serve a week or eight days, from Sabbath to Sabbath, and the eighth in the order of the twenty-four classes was the course of Abia, or rather Abijah. The heads of these twenty-four courses were chief priests, and were also members of the Sanhedrin. A priest might marry into any one of the tribes, but both Zacharias and his wife were of the house of Aaron. This fact made their offspring the more illustrious among the Jews. Priestly rank was an indication of family greatness. John the Baptist was thus nobly descended; his father was a priest and his mother was of the daughters of Aaron. Thus by both father and mother he descended from the family of Amram; and from this family came also Moses, Aaron and Miriam, than whom there were no more illustrious characters in the long line of Jewish history. This interesting couple thus rejoiced in a great ancestry; they also, by the special favor of God, became the parents of a famous son, and they were themselves worthy in their own characters alike of their distinguished ancestors and their famous descendant. Let us notice some of the characteristics of their piety as they are brought out in the Scripture quoted.

Theirs was a genuine piety. "They were righteous before God. These words give this couple a noble commendation. The Word of God does not hesitate to give the due meed of praise to genuine worth. The Apostle Paul loved to give commendation. He did not hesitate to blame when blame was deserved but to commend rather than to censure he greatly preferred. We must not suppose that this description of the priestly pair is intended to imply that they were sinless. There is no suggestion here of sinlessness in heart or life; but there is a strong affirmation of general conformity to the law of God. Their righteousness was not like that of the Pharisee, merely outward and before men, but it was before the Omniscient God. They were sincerely pious within and without. The reference is especially to their strict observance of the law, as is afterward implied. Doubtless, there was an acknowledgment of sin by them when it was committed, and a hearty striving against the repetition of the sinful act or thought. It is a high commendation, indeed, that the inspired writer gave them when he affirms that they were right-

eous before God. It is possible for us to deceive ourselves. Rebekah deceived herself and then her aged husband. The Jesuitical saying, that the end justifies the means, victimizes the Jesuit himself before he is able by it to victimize others. We impose upon ourselves before we impose upon our fellow man. We must be untrue to our own nature before we can be untrue to those about us. The great dramatist teaches a profound philosophy when he exhorts us first to be true to ourselves, and assures us that then we cannot be false to any man. The hypocrite makes himself his first victim. It is possible for us also for a time to deceive those about us. I have read of a London artist who exhibited a painting representing a friar clothed in his canonicals. When viewed at a distance the painting seems to represent the friar devoutly engaged in prayer. Across his breast his hands are clasped together; like the publican in the parable, he does not look up to the place where God's honor dwells. Indeed, he seems to be so absorbed in his devotion and so earnest in his adoration as to arrest attention and excite admiration; but as the onlooker draws nearer the deception vanishes. What at a distance seemed to be a prayer-book is now discovered to be a punch-bowl. The hypocrite's hands are not across his breast in an attitude of devotion, but only in the act of squeezing a lemon. This quaint idea is a striking illustration of a hypocrite. Doubtless this picture fairly sets forth the lives of too many who are righteous before men but not righteous before God. They cannot long escape detection. No man can long play the hypocrite. What is in every man will surely come out. Give a man time enough and he will reveal his true character. Self-revelation is inevitable in the life of every responsible being. The acts of a man's life will assuredly reveal the thoughts of his heart. Prolonged imposition is an utter impossibility. The great God looks through all human subtleties and attempted hypocrisies. All things are naked and opened unto his eye. We cannot deceive God. Glorious, then, is the inspired commendation that this beautiful couple "were righteous before God."

Theirs was a mutual piety. "They were both righteous before God." They were not unequally yoked together; their harmony in their religious faith was a signal mercy to both. It is a blessed thing that those who are joined together in marriage are also joined together in Christian experience, by both being joined to the Lord. It is difficult to understand how a woman who has given her heart to the Lord Jesus can be loyal to her Lord and be loving toward a man who hates that Lord. How can light have fellowship with darkness? A man who is struggling heavenward, while his wife lives for this life alone, is like a bird trying to fly with but one wing. It is impossible that a man and a woman united in the bonds of matrimony should not influence each other for good or for evil. The Cherokee marriage ceremony beautifully expresses the unity of thought and life which

should characterize the marriage relation. It is said that among this people the man and woman join hands in marriage over running water, to indicate that henceforth their lives are to flow in one unbroken stream. A good wife is one of heaven's choicest gifts to man; she is God's angel of mercy; and she may be man's daily guardian and constant benediction. Abraham and Sarah were right in their anxiety regarding the wife that Isaac should choose; and every parent should manifest a similar and justifiable solicitude.

The marriage relation is profoundly solemn. We do not forget the proverb which says in marriage "you tie a knot with your tongue that you cannot untie with your teeth." It is a knot which should not be hastily tied, and which should never be untied except by the hand of death. As the years of pastoral life pass, I come more and more to attach importance to this relationship. Christian young men and young women should seek God's guidance and approval in every step which they take, and in every bond into which they enter. Some who once were active in the Christian life soon after marriage show as little interest in religious things as if they had been buried instead of being married. Christian wife, stand true to your Christian obligations, even if your husband should laugh or sneer. Bring up your children in the fear of God. Ask God's blessings at your table. Erect the family altar in your home; rather live in a roofless house than in a prayerless home. Mothers may control family life and train their children for good and for God even when fathers are comparatively indifferent to both. Christian father, if your wife be not a child of God, still stand firm in your faith and loyally discharge your duty. Your wife as a prayerless mother is a sight that might make angels weep; but you may be able by God's grace so to live as to train your children aright even though her influence be negatively religious or openly irreligious. But it must be said that a man assumes a tremendous risk in marrying a woman of this kind. God grant that husbands and wives, united in all the other relations of life, may walk together in the narrow path which leads to heaven.

Calvary Study, New York.

Dynamic Dogmatism.

Men who "get there" have settled beliefs and fixed convictions. The pilot of an ocean steamer would make poor headway if he gave up the beliefs by which he must direct that ship. It has been well said that "Intelligence that is not dogmatic does not get anywhere." Every growing man needs dogmatic beliefs that he has tested to the uttermost and that represent the power and the glory of his life. If he is wise he will not give up those beliefs unless he is offered something in their place that has proved itself able to bring more power and glory into his life.—S. S. Times.

Hood's Sarsaparilla

Cures all blood humors, all eruptions, clears the complexion, creates an appetite, aids digestion, relieves that tired feeling, gives vigor and vim. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

Patience.

Learn to rest, not only from sin and self, but in all stress. Refuse disquiet. Sink into God. Hide in God. Be not driven. We must learn patience, patience, patience. Know thyself. Understand the attacks of evil, why they come, and how to defeat them. Souls are often bound by lack of knowledge. They need the truth, especially the truth of Romans chapters six to eleven, to dispel the darkness and cast off the burdens.—Quiet Hour.

Good News for the Deaf.

A celebrated New York aurist has been selected to demonstrate to deaf people that deafness is a disease and can be treated successfully in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite No. 480, No. 40 West Thirty-third St., New York City, and we will assure them that they will receive by return mail, absolutely free, a "Trial Treatment."

What Is a Translation?

Beyond our comprehension is the reverence some lovers of the Bible seem to entertain for a particular translation of it. What is a translation? It is simply the effort of a man, or of a company of men, to carry over from one language to another the thoughts of the original writer. Those who have attempted this task know how difficult it is, how often the nicer shades of thought elude the utmost effort to give them appropriate expression. No tyro can make a good translation of anything, and even the most exact scholarship is often balked in its endeavors, and is liable, moreover, to errors, more or less serious. No translation, therefore, can properly be regarded as final, whether of sacred or other literature. As regards the Bible what we ought to desire is the clearest, most accurate rendering attainable, expressed in the best colloquial language of those who read it. It was because the King James version was the best of its time, the seventeenth century,

that it so quickly came into general use. But it was not perfect, and today, in this twentieth century, we should not be satisfied with seventeenth-century imperfection, but desire a better rendering; that is, one that more nearly expresses, in every point, the mind of the Spirit in the language we speak today.—Examiner.

She Broke Down Entirely.

Lantz, W. Va.—Mrs. Tebe Talbott, of this place, says: "I had been troubled with womanly ailments for some time, and at last broke down entirely. I got so weak I could scarcely walk across the room. Thanks to Cardui, I improved right off. Now I do my housework and am feeling well." During the past 50 years more than a million women have been benefitted by taking Cardui. You must believe that Cardui will help you too, since it helped all these others. Cardui is a safe, harmless vegetable remedy, of positive curative merit, for women. At drug stores. Try one bottle. It will surely help you.

When Virtue Becomes Vice.

Good cheer, sweet smiles and an everlasting optimism may be quite as deceitful as some things that do not bear such lovely names. I believe with all my heart in cultivating an equable temperament, in showing a pleasing countenance, and in getting a clear view of the bright side of things. But when that is carried so far that you fawn upon the money-changers instead of driving them out, and insist that a ripping toothache is positively the most delightful experience you ever enjoyed, and that American municipal government is bound to be a model for all the rest of the

earth, I think you are forgetting that virility, truth and sanity cannot always give way to joy, sweetness, and hopefulness without danger of losing the bottom out of life.—Christian Endeavor World.

Knowing the Meaning of Miracle

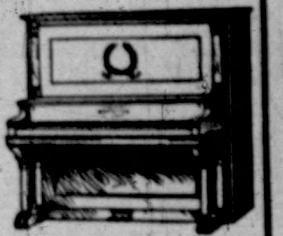
It is a starved life that knows Jesus only through His teachings. His teachings are not the secret of power; He is the secret of power. Many will study Christ's life and teachings during 1912 and fail to find Him. Others will press through and beyond His teachings into the Person Himself. It is to aid them in this quest for abounding life that the Sunday School Times prayerfully seeks to be used. One of the new lesson-writers who commences his work this week in the enlarged and enriched Lesson Pilot, expressed convictions in a recent personal letter which may well challenge those whom he will now be addressing. Mr. Stiffer wrote: "I feel that too much of the religious teaching of the day rejoices in the teaching of Jesus and forgets the power of His resurrection. These bright fellows are keen for the meaning of religion, but do not understand the open secret of the life that is hid in Christ. They have spent so much time in explaining away miracles that they have never enjoyed one in their own life. I believe that the lack of effectiveness in the average church and Christian life in our time is caused by this very thing. Men have been enthusiastic to collect money for missions, not knowing that the people do not really know the big

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meaning of the gospel, that they are sending." So it is that above all else there needs to be added, as Mr. Stiffer said further, "to the mental earnestness of the day that deeper truth which is the miracle of the transformation of the soul by a power outside itself." Is that miracle-power the overwhelming fact and glory of your life? Are others being constantly transformed by its out-working through you?—S. S. Times.

Objections to Both.

"Would you prefer hoops to hobbles," asked one girl.
"What's the difference?" asked the other. "If hobbles are worn, you can't run for a street car and if hoops are worn, there is no room in it when you catch it!"—Washington Star.

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THE ONE-PRICE PIANO HOUSE
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(Continued on page 14)

A Remarkable Honor.
In 1840, 7 members of Congress from North Carolina, 94 members of the State Legislature, and the Mayor and 42 leading citizens of Raleigh, N. C., united in presenting a petition to the Director of the Medical Bureau of the United States Navy, which closes with the following words: "While all can testify to the high reputation which this medicine sustains in the respective counties we have the honor to represent, many of us know, by happy experience, in our own families, its efficacy; therefore, we can, with much propriety, and do, with great pleasure, give Dr. Gray our names in support of this truly valuable ointment."

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THE KING AND HIS KINGDOM

Miss M. M. Lackey.

Lesson 1. January 7.
Luke 1:5-23.

"Where God Finds, and How He Uses a Great Man."

Golden Text: "Without faith it is impossible to please him."—Heb. 11:6.

We begin this glad New Year by taking up the study of the King and His Kingdom. Let us rapidly review our sacred history and note some facts leading up to these lessons. Far back in the past an old man named Abram and his wife Sara, he ninety-nine and she ninety years of age, lived in an Eastern country. They had no child, which was a great sorrow to them. One day some travelers were bidden to rest in their tent. These proved to be God's angels (messengers) bringing to the aged couple good news that to them a son would be given. Read again all the story. Hundreds of years passed and from this son sprang the great nation of the Jews—God's chosen people. We have been studying their history for the past year and we have learned how, from a proud nation they became a weak people subject to a foreign king. They had almost despaired of the coming of the Messiah who had been promised to them ages before. But God never forgets His promises. This lesson connects with last Sunday's, and with the lessons just before, in that it is a fulfillment of prophecy. There is a break of about 400 years between the Old Testament and the New, in which there was no prophecy recorded, but He who

regards a thousand years as but a day, had not forgotten, and He roots the New Dispensation into the Old as we learn in today's lesson. John is a son of the old order, a prophet foretold, and is to be the forerunner of the long expected and long desired Messiah. Read the first verses of Hosea 11 and of Micah 6 and note how God's love was leading on to the final gift of His Son, our Savior. The old order could not end until it had given birth to the new. John the Baptist is the connecting link.

The lessons for January are taken from Luke's Gospel. For lack of space we will leave a sketch of him and his work for next Sunday, but let us learn all we can of this remarkable Gentle Physician.

The place of our lesson is in the Temple at Jerusalem. The time is B. C. It was fifty years after Caesar had conquered Gaul and visited England.

Virgil had been dead about 12 years. Rome was mistress of the world, but was rapidly reaching the crisis.

Who were Zacharia and Elizabeth?

How were they faithful in their religious life?

What was the great disappointment in their home?

Why was this lack felt so keenly in a Jewish home? ("It was considered a calamity among the Hebrews, where the great ambition was to be among the ancestors of the Messiah as the one who should redeem Israel.")

Where was Zacharias serving as priest?

How often did this group of priests do this work? (Morning and evening, but owing to the large number of priests, no one officiated more than once and his time was chosen by lot.)

Why was it such an honor to be the superintending priest?

Why did it mean so much to be in the Holy Place alone?

Whom did he represent while there?

What did Zacharias see while in the Holy Place?

How did the Messenger and the message affect him?

How long was it since there had been a prophet among the Hebrews? (400 years.)

In what moral and religious condition were the Jews at this time?

What had brought about the spiritual degeneration of the nation?

How far were the priests responsible for the evil conditions?

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Why is emphasis given to the fact that both of John's parents were of the house of Aaron?

Was the fact of "being righteous before God" uncommon among the priests?

Was it extraordinary that an angel should appear at the time and place?

What kind of "fear had Zacharias at the angel's coming?"

Why did the angel name the child "John?"

SEEK FURTHER ANSWERS

What is it to be "righteous before God?"

How do children help to make a home happy?

Where do we find God now days?

Do we have prophets now?

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Rayo Lanterns will not blow or jar out.

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1912 CALENDAR FREE.

Four very finest Souvenir Post Cards and a beautiful and dainty New Year Calendar ornamented in gold mailed free if you send 2-cent stamp to pay postage. This special introductory advertising offer good only 20 days. Write immediately. Gates Card Club, 54 Capper Bldg., Topeka, Kan.

Jones Cosper.

At the beautiful home of Mr. and Mrs. Joe Cosper, of Angie, La., Mr. Sam Jones and Miss Marjorie Cosper were united in marriage at noon on December 20th, 1911.

Mr. and Mrs. Jones will make Columbia their future home.

May God's richest blessings rest upon them.

W. E. Farr.

Columbia, Miss.

Red Letter Bible Free

1,000 very fine Red Letter Bibles to be given away for a slight service. Grand opportunity to get a good bible without cost. Write immediately for full particulars free. HOUSEHOLD BIBLE CLUB, 816 Jackson Street, Topeka, Kan.

Is it right to have pride in one's ancestry?

How may it be a help?

How may it sometimes be a curse?

How does the right kind of a home influence character?

Name some essentials of a good home.

Is the home as an institution intended to make life easier?

What is it intended to do?

On what ground has one a right to argue in regard to what seems to be a duty? How can one tell the difference between a temptation and an opportunity?

Can one always be sure what is right without proving it out?

Why does not God speak to us today as definitely as we think He spoke to Zacharias?

The Spirit of Winter.

The Spirit of Winter is with us, making its presence known in many different ways—sometimes by cheery sunshine and glistening snows, and sometimes by driving winds and blinding storms. To many people it seems to take a delight in making bad things worse, for rheumatism twists harder, twinges sharper, catarrh becomes more annoying, and the many symptoms of scrofula are developed and aggravated. There is not much poetry in this, but there is truth, and it is a wonder that more people don't get rid of these ailments. The medicine that cures them—Hood's Sarsaparilla—is easily obtained and there is abundant proof that its cures are radical and permanent.

Mutually Dependent.

Each human being depends in some way upon some one. Each individual in some way has some one depending on him or her. No one stands alone. No one can live to himself or herself, because God has set us in this interdependent world. We must love and look to others; we must love and help others if our lives are to be complete and useful.—New Guide.

A Splendid Tonic.

Cora, Ky.—Mrs. Iva Moore, of this place says: "I was so weak I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony, like this, comes unsolicited, from thousands of earnest women, who have been benefitted by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and it strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

Glasses Absolutely Free

Now look here, all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once, for this is what generally causes cataracts and other serious eye troubles. You must lay aside those old specs right now and I'll send you a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight—

—These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on—

—These "Perfect Vision" glasses will enable you to spot the smallest bird off the tallest tree top on the cloudiest days—

—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance, and as far as your eye can reach—

Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never.

I therefore insist that you sit down right now—this very minute—and write me your name and address at once, and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county.

Now, friend, please don't be lazy, but get out your writing paper or write me your name and address on the below coupon at once—that's all.

Address:—DR. HAUX—

—The Spectacle Man—

ST. LOUIS, MO.

Note:—The above house is perfectly reliable.

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Death Lurks In A Weak Heart

When you are fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00

(Continued from page 11)

and then a few words of his mumbled prayer reach me, "Have mercy, Senior," "Save them, Jesus." Does this hopeless old man calling for mercy thrill you with pity and a burning desire to tell him the way to the life beautiful, the life eternal?

Remember, he is a typical representative of a large class that we must help.

Have I kept you too long? Just let me tell you one more little story. One morning a message came: "Tell 'la hermana Eva (my mother) to come; the end is near for Soledad." Mother took me with her. I staid at the door while mother entered the little hut and sat on a stool (the only chair) by the sick woman's pallet. I don't remember what Scripture mother read, nor what was said in the prayer which followed, but I shall never forget the peace which was over all like a holly mantle while mother, in her marvelously pure and sweet voice sang "Carinoso Salvador" (Jesus Lover of My Soul.") Holding the sick one's hand, she sang the three verses and when she finished, Soledad said "Ya" (now) And it was the great now with her for she crossed the "river" with joy as only those whom Jesus is with can have.

"For kindred, country, church, we pray,
For distant lands in sin and woe;
Prayers rise like incense—yet, today,
Where are the prayers for Mexico?"

For fields at home, for fields abroad,
The streams of Christian giving flow—
Most blessed streams, but Oh, Lord, God,
Where are the means for Mexico?"

From papal night turned toward the light,
Souls disenthralled, the truth would know
Twelve million souls! The fields are white!
Where are the men for Mexico?
Here is our neighbor, pass not by,

Ask Your Doctor

Afraid to use hair preparations? Don't know exactly what to do? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for falling hair, dandruff, a hair tonic and dressing. Have confidence in his advice. Follow it. He knows.

C. Ayer & Co., Lowell, Mass.

Like priest and Levite long ago;
Have pity! help! ring out the cry:
"Prayers, Means and Men for Mexico!"

Edna Watkins Hewitt.

Clinton, Miss., Dec. 27, 1911.

Dear Mrs. Bailey:
This week has been one of thankfulness on the part of the ministerial students and their wives. The good ladies from Jackson, Forest, Yazoo City, Oxford, Collins, Waynesboro have sent in boxes and Jackson, Sherman and Long Beach have sent money to aid us. Then the day before Thanksgiving, Mrs. Bessie E. Kent, of Forest, sent turkeys enough for each family to have a turkey dinner on that day.

I cannot tell you what a great help the clothing and provisions have been to us. Our need is great and our gratitude knows no bounds. Miss Lackey has proved herself a great friend of the ministerial students in calling attention to the fact that we are needy.

While speaking of our blessings, there is one other that I should like to mention: The young preachers are not able to pay tuition for their wives so that they can take full college work, but dear Mr. Sproles has arranged for us to get the work in Old and New Testament free of charge. It is a great pleasure as well as profit to us to get this work.

God bless you every one. Remember us in your prayers.

Yours gratefully,
A Ministerial Student's Wife.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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An Entertainment at Wayside.

Christmas, with its joys, sweet influences and helpful thoughts is always looked forward to with pleasure. Some of us spend days in making gifts we think will please those who are dear to us and our thoughts go out in search of those less favored than ourselves, while our souls come under the spell of a universal brotherhood.

Notwithstanding the almost ceaseless rain and the mud and slush that made things disagreeable, preparations went forward for an entertainment at Wayside. The hall was decorated with garlands of cedar and bright red holly berries. A large bell was suspended from the ceiling covered

With fleece as white as snow,
Xmas is all over now—
It is time for me to get!

Mrs. E. C. Bolls

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Vacancies at Blue Mountain

Most of the time for several years all our places in Blue Mountain College have been occupied and applicants have had to await vacancies. However, at times that we could have received them, some girls who preferred our school have gone elsewhere upon the supposition that they could not get places here. We have just opened some new rooms and have places for more boarding pupils than ever before, and every place was engaged and held by cash deposit before our session opened. Yet, in a large school like ours, a girl drops out occasionally, and we will be able to receive many new pupils as the session advances. Therefore, girls who prefer our school to others should never arrange to go elsewhere until they have conferred with us direct about the question of room here. At this writing, we have a few vacancies.

If interested in this session or a future session, write for catalogue.

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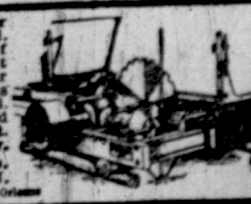
When all did so well it seems hardly fair to specialize any one, but little Eugene Dudley sang a solo so beautifully that it sent a thrill to the soul. Willie Fred Hallum recited a humorous piece that simply brought down the house. His enunciation was so distinct, his expression so fine and his calmness under applause was something wonderful.

After the exercises were concluded Santa Claus rushed in blowing his horn and making quite a commotion among the little folks. Then he commenced distributing the gifts, making dad the hearts of old and young. When the last package was handed out and he about to turn away, some one called for a peech. With quite a flourish he said:

"Mary had a little lamb,

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Turn your wood lot into lumber with an "American" Saw Mill. What you don't need yourself sell at present high prices. Cut your neighbor's trees. Keep your engine and team busy this winter with an "American" Mill. "Making Money Off the Wood Lot" is a book you ought to get. Write nearest office for it today. American Saw Mill Machinery Co., 215 Hope St., Hackettstown, N. J.



William Bryan, speaking at the tercentennial celebration of the King James translation of the Bible, on May 4, challenged materialists and those opposed to the theory of divine inspiration of the Bible to show that they were right by producing a book superior to that Volume. He said: Atheists and materialists declare that the Bible is merely the work of man, and that it was written under the limitations that apply to human wisdom. Taking this position, they necessarily must contend that, unless man has degenerated in ability and declined in wisdom, he now can produce a book equal to the Bible. Let them produce it. Why not challenge them to put their doctrines to the test. Let them collect the best of their school to be found among the graduates of universities, as many as they please and from every land. Let them travel where they will, consult such libraries as they please; let them use every instrumentality that is employed in modern civilization, and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours."—R. R. Record.

"When the muckraker can't say something good about a man, he writes it."—R. R. Record.

Sin's Worst Hurt.

Our reputation interests most of us more than our character. When, for example, we have done a wrong that must be confessed to some one else, which troubles us more, the wrong itself, or having to confess it? Yet, as was once pointed out elsewhere in these columns, there is nothing to be ashamed of in confessing our sin; it was in the sin itself and in the willingness to have committed it, that the shame lay. Rightful confession is something to which we should come gladly and eagerly, as at least a move toward righting the wrong. When we see sin more nearly as God sees it, no result of sin, no matter how painful, will ever grieve us as did the sin itself. Our loss of reputation with men will never hurt us as much then as the knowledge that we have wounded Christ.—S. S. Timmer.

The Drummer and His Grip.

Though the trains may all be smashed
And the horses all go lame,
The Drummer, like the bad boy,
Will get there just the same.

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If you have money that you wish to invest, the Great Delta Mortgage, Loan & Guaranty Co. offers you the best opportunity in the world; they can furnish you First Mortgages on improved real estate worth from two to three times what the Mortgage calls for, besides the company's endorsement with its entire capital and surplus goes to guarantee the payment of these Mortgage Bonds and they will net you 6 per cent per annum. No investment in the State of Mississippi is more secure. If you have Trust Funds or money that is bringing you only 3 per cent or 4 per cent you should investigate our securities.

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And when the journey's ended
Will come smiling from his trip,
For he always makes connections;
Does the Drummer and his grip.

Ah, he teaches us a lesson,
With his energy and grit,
For the things that paralyze
many
Don't astonish him a bit.
He is always bright and cheerful
And a smile is on his lips;
He's a daisy, from away back—
Is the Drummer and his Grip.

Where He Put It!

As the new district visitor looked at Mr. Leahy, and noted his determined chin, she had a momentary sensation of reluctance to question him; but she overcame it, and began her appointed task.

"Where do you deposit your wages, Mr. Leahy, if you've no objection to telling me?" she asked. "I am trying to interest the neighborhood in the excellent People's Bank lately started."

"Sure, I'd as soon fill ye as not," said Mr. Leahy, cheerfully.

"Tis tin dollars a week I earn. Whin I've paid the rent, the provision and grocery bills, an' the milkman, an' bought what's needed for Celia an' me an' the five children, I deposit the rist of the money in barrels, ma'am."

"I uses sugar barrels mostly. They are a bit larger and so holds more. But whin I can't git thim, I make shift wid plain flour barrels."—Youth's Companion.

Economizing.

"My dear, we simply have got to economize."

"Mercy sakes! Haven't I been economizing! Instead of letting Willie have money for car fare I'm sending him in the automobile to his dancing class."—Chicago Record-Herald.

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